Treasure Room

HAMILTON COLLEGE LIBRARY

WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF, THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

Vol. V.—No. 26.] Edited by Thomas Hastings—Printed by Hastings & Tracy—No. 40, Genesee-St. Utica, N. Y.—Tuesday, June 24, 1828. [No. 208.

Communication.

For the Western Recorder.

UNIVERSALISM, *No. XVI.*

Mr. Editor—Previous to the introduction of evidence proving the justice of endless misery, I consider it necessary that we well understand the views of Universalists with regard to the nature of sin, that we may be able more fully to account for their views of a limited punishment. I believe that Mr "Kneeland's Lectures" are considered as a standard work among Universalists, both for correctness of sentiment and soundness of argument. (Vide "Benedict's History of all Religions.") To Mr. Kneeland's "Lectures," then, we will have recourse, for the views of Universalists generally relative to *sin*. He says, p. 31—"What is the transgression of a law, if it be not acting contrary to the intention and design of the lawgiver or legislator? This will lead us to perceive at once, that God cannot be considered in any direct sense the legislator of that law which is transgressed by sin. Infinity can have no *opposition;* for that which is opposed, is limited by that which opposes it. Then, says the objector, there is not, neither can there be, any such thing as *sin* in the universe, as nothing can *successfully* oppose God." Mr. Kneeland does the objector injustice, by putting into his mouth the word *successfully*, as none believe that God is successfully opposed. The sentiment Mr. K. is here very obviously inculcating, is, that the infinite God cannot meet with or have *any* opposition of any kind, because from his nature he cannot meet with "*successful* opposition." But to proceed with the quotations. "A man's own conscience, which is the result of all the knowledge he possesses, is the legislator of that law which is violated, whenever he commits sin." p. 83. Again, p. 195—"As the diseases of the body are mere privations of health, so the diseases of the mind are all merely *negative*—a want or lack of their contrary virtues. Hence ignorance, folly, injustice, hatred, cruelty, &c. are only the want of knowledge, wisdom, justice, love, mercy, &c. the same as darkness is only the absence or want of light."

From the above, it seems, we are to learn that conscience is the legislator of that law, which is violated whenever we commit sin. To it only are we amenable for our conduct; not to God. By it we are tried, rewarded, or punished. We cannot sin against God: We cannot oppose God: We never disobey or displease him. Why? Because, Mr. Kneeland says, God has given us no law; and if we were able to oppose God, we should limit him; "as that which is opposed, is limited by that which opposes it." I do not know what Mr. K. can mean by this last assertion, unless he means, that, as God possesses infinite power, there is no power but that which is a part of his own; that our power is identically the same as his power, and is of the same nature, and on this account cannot oppose itself. If this be his meaning, we might with the same propriety say, that as God's wisdom is infinite, there is no wisdom but his wisdom; there is no wisdom opposed to his; as "that which is opposed, is limited by that which opposes it." Hence that "wisdom," which the apostle James says, is "*not* from above, but is earthly, sensual, and devilish," must be a *part* of God's wisdom—a part of "that wisdom which *is* from above, which is pure, gentle, peaceable, merciful," &c.

Again: God is infinitely *holy, glorious* and *happy;* but unholiness is opposed to holiness; shame and disgrace to glory, and misery to happiness. But as "infinity can have no opposition,' and as "that which is opposed, is limited by that which opposes it;" therefore, there is neither unholiness, shame, disgrace, or misery, in existence.

This is the amount and result of Mr. K.'s reasoning. He seems, however, to apprehend that an objection would naturally be made to his novel views. "Then, says the objector, there is not, neither can there be, any such thing as *sin* in the universe; as nothing can *oppose* God." He does not deny that his reasoning, if such it may be called, destroys the existence of sin, as it has been generally understood; and hence he makes an attempt to convince the world, that they have been in an error, in supposing that sin consists in opposing God, in violating his law, or committing any offence against him. It consists barely in violating the law of our conscience. But what is conscience? Mr. K. says, it is "the result of all the knowledge which we possess." But what does he mean by the *result* of all the knowledge which we possess? He may answer, that the result is conscience. Still the thing itself is as obscure as ever.

Let us attempt an answer to the inquiry about this result of knowledge. One man obtains a knowledge, for instance, of a very easy method of picking his neighbour's pockets; and another a knowledge whereby he may be enabled to injure and destroy the characters and lives of his fellow-creatures; and these individuals, in consequence of this knowledge, perpetrate their crimes. And is the perpetration of these crimes, *conscience?* We read, too, of some whose consciences are said to be "seared as with a hot iron." Does this mean that "the *result* of all the knowledge which they possess," is thus to be seared?

But we will leave this part of our subject for the present. Mr. K. further observes, that the diseases of the mind (viz. depravity and sin) are *merely negative.*—But the virtues of the mind are positive; they have a real existence. Justice, love, mercy, &c. are real, positive virtues; but injustice, hatred, cruelty, and all other classes of crimes, are merely negative; they are merely the *want, lack,* or *absence* of *realities,* of *positives.* But we had thought, that where real, positive properties or principles are *absent,* there might chance to be a *perfect vacancy.* But how Mr. K. can call the disorders of the mind the "*contraries,*" or opposites of the virtues of the mind, which are positives, and yet say they are merely negative, and be consistent with himself, I cannot perceive. For if the virtues of the mind are *real* and *positive,* and its disorders are not; if its disorders are merely their *absence*—the absence of the virtues; then, of course, there is *nothing opposed* or "*contrary* to them." But Mr. K. does not prove that depravity and actual transgression are merely negative. He assumes the thing as a fact. In the same way it might be assumed, and with as much propriety, for ought I see, that the virtues of the mind are all merely negative; that justice, love, mercy, &c. are all merely the absence of injustice, hatred, cruelty, &c; that knowledge is the absence of ignorance or folly. In this way we might prove even the subtlety of the infidel Hume to be true—that every thing is ideal; that there is nothing real in existence.

Here, Mr. Editor, we have the views of, I presume, the generality of Universalists, if not almost all of them. In my next, I intend to give you their views with regard to the punishment deserved and inflicted for the violation of the *result* of our knowledge, and the commission of *mere negations.*

Your's, &c. PHILO BIBLIOS.

CIRCULAR ADDRESS OF THE DIRECTORS OF ONEIDA ACADEMY.

After the public are made acquainted with the object of this institution, and with the result of the experiment made the past year, the Committee feel that little need be said, to induce the benevolent portion of the community to furnish sufficient pecuniary aid, to enable the Trustees to erect the buildings necessary for the accommodation of students. The grand question has not been, whether such an institution would be highly useful, as adapted to the wants of the country; but whether young men would be willing to labour three or four hours daily; and whether this would interfere with their studies. The latter, however, has not been a question with those who have had experience in instruction. The uniform opinion of such has been, that the labour would be advantageous to the progress of students; and the experiment, thus far, has confirmed the correctness of this opinion.

And why should not students be willing to labour—especially, if they have been accustomed to business? If they have the ministry in view, shall they be ashamed to tread in the steps of prophets and apostles, who "laboured, working with their own hands;" or of the Saviour, who has set them an example of the same kind, before he began to preach the gospel. If they have not sufficient *industry* and self-denial for this, will they have enough for distinguished usefulness, after they have acquired an education? But young men will labour, if the practice is general among their fellow-students, and they receive the profits of their industry. The experiment, here and elsewhere, has proved this; and the practice is gaining ground. An association of young men at the Theological Seminary at Andover, have adopted a "*regular system of mechanical labour,*" for the purpose of exercise. This has been conducted with so much success, that the Trustees have authorised the expenditure of $2000, the ensuing year, for the purpose of erecting suitable buildings for their accommodation.

The success of the experiment, thus far, in this institution, has exceeded the expectations of most of its patrons and friends. The avails of the labour of the students, as appears from the report of the teachers, have more than defrayed the expense of board. The Trustees have had the pleasure of attending an examination of the students, and witnessing their proficiency in study, and also their industry in the field, and were highly gratified with both. They feel, therefore, bound to recommend this institution to the attention and patronage of all who wish well to the best interests of our country.

There are some considerations, which give this school peculiar claims upon the liberality of the christian public.

1. It is a plan well adapted to preserve the health of students. It is a fact, that many young men have nearly or quite destroyed their constitutions, while pursuing the studies preparatory to their profession, for want of systematic exercise. Those have suffered most, who have been accustomed to an active and laborious life, and possessed the best constitutions. This calamity has fallen more heavily upon young men preparing for the ministry. The reason is obvious. Most of them have been accustomed to an active life, and commence study at a more advanced age than students in general. But the evil is felt by all classes of students; and seminaries of learning are attempting to remedy the evil by the introduction of military and gymnastic exercises. These are doubtless favourable to health; but not more so than the cultivation of the earth, or mechanical labour; and the latter are more agreeable to the design of our Creator, and more becoming the character of those who expect to preach the gospel, and whose example, in all respects, should be worthy of imitation.

2. It will increase the number of educated men. Many parents, who live by their labour, and who have brought up their sons to industrious habits, do not send them abroad for education, lest they should become indolent or profligate. Others are deterred by the expense. Many young men, who would enter the ministry, are not sufficiently settled as to their duty, or are averse to throwing themselves upon charitable societies; and without doing this, they cannot obtain an education. But if a young man can nearly support himself, by spending the hours not usually employed in study, in some profitable business, he need not be deterred from seeking to obtain an education, because he is not born to wealth, provided he is gifted by his Creator with talents, which will render him respectable and useful. Societies, by bestowing less, might aid many more; and in every part of our country, as many youth may receive an education as desire it, and as the exigencies of society demand.

3. The system of exercise contemplated in this institution, will promote that spirit of enterprise and independence, which is so essential to the execution of every great and difficult undertaking. It will do this, by teaching young men to help themselves, and to depend chiefly on their own efforts for support and for success in life.

4. It will tend to give young men that bodily and mental energy necessary to enable them to endure the hardships and self-denial incident to many situations in life, and unavoidable in the discharge of many duties. An energetic mind is rarely found in a feeble body; and if it exist, it is to little purpose, as it cannot execute its designs. The day in which we live is a day of action.—Great bodily and mental energy are necessary to men in all professions, and especially in those designed for the ministry.—Without this, they cannot encounter the difficulties of new settlements and missionary stations abroad. If pious zeal should prompt some to encounter the hardships and privations of such stations, with an enfeebled constitution, they must, like many who have gone before them, soon "cease from their labours," by sinking into a premature grave, or by abandoning their post. A systematic course of exercise in all our literary institutions, is demanded by every motive of humanity, of interest, and of duty; and great is the responsibility of those in whose hands is lodged the power of effecting so desirable a change.

5. It will exhibit an example of industry, which will tend to encourage and promote this virtue in all classes of the community. It will wipe away the reproach, so often, though in many cases very unjustly, cast upon beneficiaries, that they seek the ministry to avoid labour. It will tend to promote the morality and piety of students, by filling up with useful employment those hours which are usually spent in idleness.

But is it necessary to dwell upon the importance of a plan which commends itself to the good sense of all? The important objects proposed in the message of the late Governor of this state, the lamented Clinton, to be attained by the gratuitous education of talented young men in indigent circumstances, will be more effectually attained in this way than in any other. The only question is—Will it succeed? Is it practicable? That it will succeed, if young men are willing to labour three and a half hours daily, there can be no doubt. The experiment already made, and the numerous applications for admission, prove that there are many young men possessing that spirit of independence and enterprise, which will lead them gladly to avail themselves of the advantages offered them in such a school, for obtaining a respectable education. Here the Trustees intend that all branches of education shall be thoroughly taught, which are taught in the first academies in our country.

The school, therefore, in its infant and necessitous condition, casts itself upon the liberality of an enlightened and christian community. If it receive the requisite aid, it is believed that it will not only live and flourish but will stand forth as one of the great plans of christian enterprise, which characterise the present period, and are designed to diffuse through the world the lights of science and religion. To the patriot, the philanthropist, and the Christian, it makes its strong appeal, confident that it will not be in vain. The liberal hand which has already been put forth to give it existence; the spirit of benevolence abroad in the land, and the wealth and piety of the region in which it is located, furnish a pledge for its support.

The basis of a still better hope than this is found in the fact, that the *Lord reigns;* the *silver* and the *gold* are his, and the *hearts* of *all men* are *in his hand.* If it is his cause, it will prosper. A sum less than is often expended for a single edifice, or raised to found a single professorship, would place it on a permanent foundation. We cannot, we will not believe, that *such* a *sum,* for *such* an *object,* will be withheld by an enlightened and benevolent public.

By order and in behalf of the Trustees,
APOLLOS COOPER, *President.*

IGNORANCE AND PRIEST-CRAFT IN ITALY.

Extract from the speech of Mr. Van Vechten, of Schenectady, before the American Bible Society, May 8, 1828:—

I have had the happiness to witness the surprise and joy with which children of ignorance and superstition make their first approach to the heavenly treasure. It was among the peasants of Savoy. They had never seen the light of life, but through the distorting media of human invention. As I was distributing tracts among them, and conversing familiarly on the idolatrous character of their religious rites, I requested them to examine the scriptures for themselves. They seemed never to have dreamed that they were endowed with faculties sufficient for the purpose. They seemed to have supposed that those writings were either too sacred, or too mysterious, for the immediate inspection of the laity. When I assured them of the contrary, and mentioned the fact, that in our country, we put them into every man's hands for himself to search, they listened with a gladsome kind of eagerness; and when I showed them certain passages in a pocket New Testament which I carried with me, they seemed surprised to find them so plain. They seemed to have made a new discovery, and to rejoice to find themselves in possession of faculties and privileges of which they had not before been conscious.

The counterpart of this scene I witnessed in the same province, when in conversation with a number of priests, they again again avowed the doctrine, that it is improper to put the bible into the hands of the common people. "They will not understand it right," was their apprehension; "they will make an improper use of it; it is better for the church to prepare books drawn from the bible, to show the people what it teaches." Travellers accordingly find papal countries filled with breviaries and catechisms, but destitute of the scriptures. The scriptures are not to be found among the people, and they are not to be found in the book-stores. I was anxious to procure an Italian bible for my own use; but I searched in vain, until after three months, I was enabled to procure one from an agent of the British and Foreign Bible Society, at Leghorn, which happens to be a free port.

From the Home Missionary.

A WORLD TO BE EVANGELISED.

Extract of a letter from Rev. Dr. Miller, of Princeton, to the Corresponding Secretary of the A. H. M. Society:—

When I call to mind, my dear brother, what great things ardent persevering men have accomplished, in times past, in enterprises far less worthy of zealous effort than those in which we profess to be engaged, I am sometimes almost ashamed to recollect that my brethren and myself bear the name of "ambassadors of Christ." Think for a moment what scenes occurred more than seven centuries ago, on the plains of *Clermont,* in *France,* when "Peter the Hermit" is said to have addressed an assembly of more than three hundred thousand persons, and to have roused them, by his fanatical eloquence, to that wonderful point of excitement which prepared them to enter with enthusiasm on the *crusades!* I have often asked myself, and am again constrained to ask myself, with particular emphasis, while I write this letter—Did that ignorant fanatic, by the fire of his misguided zeal, electrify Europe? Did he, by going from town to town, and urging his plea with vehement earnestness, persuade millions, ecclesiastics as well as laymen, to devote their time, their talents, their property, and even their lives to an insane project? And shall those who call our church to a rational, and an infinitely glorious service; "not to destroy men's lives, but to save them;" not to corrupt or degrade their fellow men, but to promote their temporal and eternal happiness; shall *they* labour in vain—plead in vain—and be scarcely able to excite one feeling of generous enthusiasm in the noblest of all causes, in the bosom of more than one in fifty of those whom they address? Shall we not soon witness a feeling, and hear a voice breaking forth on every side, something similar to that which, you remember, on the occasion referred to, rent the air—"Let us march and plant the cross on the territory which belongs to Christ! God wills it! God wills it!" With how much more propriety may *we* adopt this language: "There is yet much land to be possessed." Let us march and plant the cross upon it! May we not say, Jehovah the Saviour wills it? I trust it will be seen that he *does* intend to accomplish much in this holy enterprise, by the men of the present generation.

But what is the object at which we ought to aim? It is manifest that we ought to set for ourselves no less a task than COMPLETELY EVANGELISING THIS WHOLE NATION. While *foreign* missions, far from being *abandoned* or *abolished,* ought to be more and more *extended* every year; at the same time every hand ought to be lifted, every heart to beat, and every pulpit to resound, in behalf of DOMESTIC MISSIONS. For carrying on this cause with ardent and increasing zeal, every *minister* ought to consider all his powers as put in requisition; every *theological student* ought to regard himself as a consecrated agent, preparing to act with all his energy; every *christian* ought to hold himself and all that he has as pledged; and our *children,* from the earliest dawn of moral feeling, ought to be taught to lisp the importance and the duty of urging forward this hallowed and glorious cause. Thus ought we to proceed; never ceasing to strive, and plead, and pray; every year, if possible, doubling our exertions; until we shall see a bible in every house; a Sabbath school in every little district; and a pious minister of the gospel in every neighbourhood in which a sufficient number of souls are found to form a decent congregation.

It has often been observed, that when God is about to accomplish great things for the church or the world, he commonly raises up one or more distinguished individuals, who consecrate their time, their talents, their substance, in a peculiar manner, to the great work which absorbs their whole souls. Shall we not speedily see some "angels of mercy," if I may be allowed the expression, raised up for this noble, God-like consecration? Shall we not see another *Luther,* or rather a *number of Luthers,* arise, to "make war on the seat" of ignorance and sin, and to put to shame the timidity and indolence of preceding ministers? Shall not a band of evangelical *Howards* come forth to explore the dominions of darkness, and corruption, and misery, to *proclaim liberty to the captives, and the opening of the prison doors to them that are bound?* Shall not a new and hallowed race of *rich men* arise, who will manifest that they really believe their Master's words, when he said, *It is more blessed to give than to receive?* Who shall testify, that, of all modes of employing property, they cordially prefer that which devotes it to Christ? Who shall show that they prize above all other pleasures, the pleasure of contributing to make a generation of immortal beings, with their children, and their children's children, wise, and holy, and happy? When, oh when shall that day arrive? *Come, Lord Jesus, come quickly. Even so, come, Lord Jesus.*

Praying that grace, mercy, and peace may be multiplied to you, and to the Society which you represent, I am, very cordially, your friend and brother in Christ,

SAMUEL MILLER.

A WORD TO AGED SINNERS.

On reading the highly interesting articles containe din the Register of the 18th April, under the head of "Revivals," my mind was deeply affected with the fact, that the great and glorious work was confined principally to youth. Alas, said I, for aged sinners! the last sands of whose glass are ready to fall, the tender thread of whose life has been much attenuated by years that have already passed by, and who are now suspended over everlasting burnings by the few brittle fibres that yet remain. My soul trembles for them, lest the Lord hath said, "They are joined to their idols, let them alone." Oh, the interminable wretchedness that would ensue, should the Saviour let them go, while yet unreconciled to God!

Aged sinners, you seem to be much engaged in executing the plans of youth and middle age, and many new projects are yet in contemplation; you seem insensible that the frost of age is gathering on your guilty heads; you seem to have entirely forgotten that you are just at the end of your journey; you seem to have floated down the rapid stream of time, entirely absorbed in the visionary plans of a deluding world, until you have imperceptibly arrived at the very confines of this state of existence. And have you grown grey in the service of the enemy of all righteousness? Have your heads become silvered under the mercies of a benevolent God? and are those hoary locks to be swift witnesses against you at last? Has the Saviour stood in the market place, from early in the morning until the eleventh hour, ready to employ you, and have you not yet entered his vineyard? Have you not often read the dictate of infinite wisdom and mercy, "Seek first the kingdom of God and his righteousness;" and does this first work remain undone? And even at this eleventh hour, have you no disposition to commence this momentous business on which the eternal well-being of your souls is pending? The Lord have mercy on you. Tell me, dear aged friends, whoever you are, do you realise where you are standing? Do you consider what is behind the curtain which is just ready to be raised?

I pray you stop a moment, before you drop into eternity. If the flower and strength of your days have been spent in the service of Satan, hesitate not a moment; let not another hour pass without offering to God even the remnant of life; for he is a God of boundless compassion, rewarding them that come in at the eleventh hour, with eternal life.—*Baptist Register.*

From the New-York Observer.

A CONSISTENT CHRISTIAN.

The present Earl of Rowden will be remembered by most religious persons, from the beautiful and effecting exhibition of christian simplicity which he gave at the anniversary of the British and Foreign Bible Society in 1823. In language that drew tears from every eye, and sympathy from every heart, he described his conversion from sin to holiness; and by this public act, became in a manner pledged to walk worthily of his high vocation. How true he has been to his profession, may be inferred from the following anecdote, which has been communicated to us from an unquestionable source:—

"When George IV. visited Ireland, the Earl of Roden, as standing among the most conspicuous young noblemen of that country, was appointed one of the "Lords in

waiting." His duty in this situation obliged him to attend on the King on every public occasion. His majesty, while in Dublin, attended the theatre; and now came the trial of Lord Roden's christian principles. At the appointed time he was found in his place, and accompanied his majesty to the lobby of the house, when he respectfully asked leave to proceed no further. The cause of such a request was naturally demanded. He informed the King, that in so doing, he acted from conscientious motives. That when the change took place in his views and feelings, he saw the inconsistency of conformity to the world, and, having quitted its gaities, he could no longer indulge in such a scene. The King granted his request, with his usual good humor; but it was expected, as a matter of course, that Lord Roden's attendance would in future be altogether dispensed with. Such, however, is not the character of George IV. He approved the Earl's conduct, and next morning appointed him to be one of his own household."

Religious Intelligence.

TOUR AMONG THE INDIAN MISSIONARY STATIONS.

The following extract of a letter from a gentleman in East-Tennessee, to his friend in Utica, has been communicated to us for publication. It is dated May 26, 1828, and contains many interesting details:—

"I have just returned from a journey of about two hundred miles into the Cherokee nation. I assure you I had a most pleasing tour. I visited three mission stations. My road was sometimes an *Indian turnpike*, and sometimes a foot-path, winding through valleys, and over creeks and mountains. It is most delightful travelling there at this season of the year. The forests are free from underbrush; and grass and wild flowers of almost every description, grow luxuriantly. Some of the Indians have large and well cultivated farms; and the missionaries told me that there would be many more, did they not live in continual fear of being driven from their lands by the Georgians. The stations that I visited, were Candy's Creek, Brainerd, and Willstown. The former is about seventy miles from this place. The school is small. The church consists of about ten native members, together with the missionaries. On the Sabbath which I spent there, Rev. Mr. Worcester administered the ordinance of the Lord's supper. It was interesting, and I hope not unprofitable, to sit at the table of the Lord, with the devoted missionaries of the cross, and the blessed fruits of their labours. There is an unusual excitement at this station, on the subject of religion. A number of the natives, and some of the most abandoned of them, are anxious, and the missionaries have hope that three or four have recently passed from death unto life.

"At Brainerd, twenty-five miles southwest of Candy's Creek, I spent two Sabbaths, one of which was a communion season. Here, too, the Lord is reviving his work, and blessing the labours of his servants, by inducing some of these children of the forest to become the children of the Highest. Although these indications might not perhaps be termed a *revival*, where more extensive ones have been witnessed; yet, considering the situation of the people, it is, I think, justly entitled to that name.—For some weeks previous to my visit, there had been considerable excitement among the children of the schools; and for four or five of them, their instructors entertain some hope. A part of these, I think, give most decided evidence of piety. One of them is a daughter of one of the missionaries. The members of the mission family, however, "hope with fear, and rejoice with trembling." About the time of my arrival, appearances were not so favourable as they had been. But on the following Sabbath something took place, which, to the missionaries, was like life from the dead. An individual, who is a head man, a member of the National Committee, came to Mr. Ellsworth, and requested some private conversation with him. He wished to know whether it would be *right* for him to establish family worship, *before* he united with the church. Mr. E. then inquired into the state of his mind, and thought he gave decided evidence of a change of heart. Rev. Mr. Chamberlain expressed the same opinion, after conversation with him. The hope, however, that he indulges for himself, is weak and trembling. I was informed that but few in the Cherokee nation possess a more extensive influence than this man. It is therefore hoped that he will do much towards advancing the cause of religion among his people. He appears to be sensible of his duty in this respect; for in his first conversation with Mr. Ellsworth, he remarked that he had been much troubled with the thought, that as many of the Cherokees had been looking to him, and he had not gone forward in religion, he feared that he had hindered them from embracing the Saviour. He speaks the English language well, is very intelligent, and quite interesting in conversation. I heard him address a company of Cherokees in their own language; and although I could not understand him, it was to me a most interesting scene. His wife was anxious to know what she must do to be saved. He has an interesting daughter in the school, who also appears to be seriously impressed. One of the missionaries told me, that he had not seen the time since he had been connected with the mission, (three or four years), when there had been deeper feeling in the mission family, or more encouraging prospects around them.

"I went from Brainerd to Willstown, about sixty miles distant, and within the chartered limits of Alabama. I found the mission family deeply afflicted, in consequence of the death of one of their number, the Rev. Mr. Hoyt. The health of Mrs. H. and of some other members of the family, was quite poor. The church contains about twenty-five native members. Many of the Indians have negro slaves. While I was there, Rev. Mr. Chamberlain, the principal missionary, formed an *African Benevolent Society* among them. The zeal and engagedness which they manifested, was truly pleasing, and might afford a powerful reproof to some who make far greater pretensions to christian liberality than these poor slaves.

"I should like to tell you much more about this interesting visit, and the pleasing and profitable society I enjoyed with the missionaries, did time and room permit.—My health is very good. I think it was never better, than since I recovered from those effects, which a change of water, diet, and climate, would at first naturally produce."

IRELAND.

We are allowed, says the Columbian Star, to extract the following intelligence, lately received through a respectable channel from Ireland:—

"The reformation is going on in this country, and there is great opposition. There is discussion after discussion, both public and private. The press and the platform are occupied alternately, and the people are beginning to read and think for themselves in general. It is clergymen of the church of England and Roman Catholic priests who carry on the debate. There are talented men on both sides, and the only advantage which the Protestants have, is their cause being better. Sometimes one on each side discusses the subject; sometimes two or four. In general, the Roman Catholics shout victory, although they have no reason. We have at present a deputation from England, who have formed a reformation society in Dublin, and are proceeding to the different principal towns in Ireland. They are able and excellent men, and have withstood great opposition."

MEETING OF FRIENDS.

The Friends' Yearly Meeting of New-York was held in this city, (says the Observer), on Monday, May 26th. From an account in the last number of 'The Friend,' it would seem that the characteristic coolness of the members was put to a severe trial. After the clerk had read the opening minutes, a Friend stated that he could not consent to proceed with the business of the meeting, while there were several present who had departed from the doctrines of the society, and been regularly disowned therefor. This became the signal for the Hicksites to rally; and after a discussion which at first bore some show of decorum, but afterwards became tumultuous, a proposition was made, and united in by the sound Friends generally, to withdraw to another room. A minute to that effect having been made by the clerk, and he being about to read it, such a confusion ensued from the opposition, that it was with the utmost difficulty he could be heard at all. The sound Friends then quietly left the house, about 400 in number, and proceeded to Rutgers' Medical College, where the usual business was transacted.

Such, says the account, is "a faint sketch of the conduct of the followers of Elias Hicks. It is agreed by all that the violence and uproar of which they were guilty baffles descriptions. The heavy sound of confused noises was heard at a distance of many hundred feet, like that of distant thunder. Our christian brethren will hear with amazement and incredulity, that professors of the meek and non-resisting principles of Fox, have been engaged in a scene of outrage and tumult, which political meetings among an excited populace seldom exhibit. For ourselves we rejoice in trembling for this great deliverance, and hail it as the children of Israel formerly hailed their deliverance from bondage and oppression."

We cannot but feel a deep interest in this matter; for we view it not as a contrast between men of the same character, but between truth and error. Our acquaintance with a number of the orthodox Friends has convinced us, though once full of prejudices against the sect, that they hold to all the essential doctrines of christianity, and many of them exhibit unquestionable evidence of true piety. On the other hand, we believe the Hicksites are all Unitarians; and we need not say, that with the rejection of the supreme divinity of Christ are connected other kindred errors, which, altogether, form a sufficient ground of separation in any denomination of professing Christians.

Rev. Mr. Boardman at Mau-la-Ming.—At this new station, for the religious instruction of the Burmans, Mr. Boardman was building a mission-house in April of last year. Sir Archibald Campbell kindly offered the Missionaries as much land as they wished, on the south side of the British military cantonments. The house contains three rooms, 15 feet square, and a verandah on all sides, but enclosed on three sides for a study, store-room, &c. The expense will be about $175. Mr. Boardman remarks, that many of the Burmans come to him for christian instruction, sometimes 15 or 20 in a day; and although he says he can speak in their language but with a stammering tongue, several persons seem deeply interested.—*Chr. Register.*

Persecution in Switzerland.—It appears from accounts in the London Evangelical Magazine for April, that the persecutions which have so long raged in the Canton de Vaud, (Switzerland), are at present somewhat mitigated.—This may be in part the effect of the formation of a society at Lausanne, in which not only dissenters, but many members of the established church have united, for the aid and relief of the persecuted.—*N. Y. Obs.*

Germany.—A magnificent plan is in progress for collecting and reprinting, in a cheap form, the whole of the works of the continental reformers of the sixteenth century, including some unpublished treatises. Four or five octavo volumes will be published yearly, at one dollar each.

France.—A publication, in parts, is in progress in Paris, entitled "The Evangelical Pulpit;" being a reprint of the best sermons, many of them now very scarce, of protestant preachers of the last two centuries.

London Baptist Building Fund.—This is a society, which raises money for aiding feeble churches, in erecting houses of worship. They reduce the business to a system, and always require vouchers of the exertions and the wants of those who apply. The society has had 124 cases presented. Of these, 52 have had assistance to the amount of $17,200; and eight more have aid voted, to be sent as soon as the treasury is supplied.

Princeton Theological Seminary.—It appears from the report of the Directors of this institution to the General Assembly, that the number of students a year ago was 91; largest number at any period since, 110; present number, 99. At the close of the last summer term, certificates were conferred on 14 young gentlemen, who had completed their theological course in the Seminary. The receipts of the last year in behalf of indigent students, amounted to $1,182 43, besides furniture, books, and clothing. In addition to this, is the bequest of Rev. Samuel Blatchford, D.D. late of Lansingburgh, for founding a scholarship; the sum requisite being $2,500. Balance of the contingent fund now on hand, $13, 32; general expense fund, $701 17; education fund, $139 67.—*N. Y. Obs.*

New-Castle Presbytery.—An Evangelist.—The Presbytery of New-Castle, Delaware, at their late meeting, at the request of Mr. Danforth, and with the consent of the congregation of New-Castle, dissolved the pastoral connexion between him and his congregation. The reason of the resignation is understood to be the conviction in the mind of Mr. Danforth, that he would be more useful as an evangelist, than as a settled pastor.—*Philadelphian.*

Infant Schools.—It is with pleasure, says the Albany Christian Register, that we have learnt that a second school of this kind has been opened in our city, and with very favourable prospects. When the new building of the Female Academy is completed, it will be kept in the basement story. These schools will become more and more popular as they are known. In Philadelphia, in addition to one for the poor, two select pay schools have been established, and both taught by ladies of superior capacity, and approved teachers, on the old plan.

Massachusetts Bible Society.—Receipts the past year, $2135 81; besides a legacy of $5000 from the late Lt. Gov. Philips, which is to be added to the permanent fund. Distributed during the year, 2644 bibles, and 2414 testaments. Whole number distributed since the formation of the Society, 26,742 bibles, and 18,528 testaments.

American Tract Society at Boston.—Receipts of the past year, $12.159 66; expenditures, $12,450 23, including $1603 70 returned to the parent society for tracts, and $2006 25 as donations. Distributed during the year, 11,091,256 pages. New auxiliaries recognised during the year, 138; making the whole number 547. Of these, 104 are in Maine, 143 in New-Hampshire, 79 in Vermont, 203 in Massachusetts, and 12 in Connecticut.

At a Conference of the Churches, held at North Killingworth, May 28, 1828.

Resolved, unanimously, That the members of this Conference do view with lively emotions the efforts which are now made in the christian church, for the suppression of intemperance and Sabbath-breaking, and do pledge themselves to give these efforts their support, and do recommend to the churches with which they are connected to do the same. WM. CASE, *Scribe.*

P. S. At the above Conference it was stated, that there was an evident diminution of intemperance in most of the towns of the county, in consequence of recent exertions.—*Conn. Obs.*

The Rev. John Smith, late pastor of the church at Holme, near Manchester, Eng. is appointed as a missionary to Madras, by the directors of the London Society.

The Episcopal Convention of Maryland have adjourned, without being able to choose a bishop of that state—Rev. Mr. Johns, the most popular candidate, wanting three or four votes of two-thirds, the requisite majority.

Two thousand and four hundred families were found destitute of the bible in Philadelphia! They have since been supplied.

Revivals.

Clarkson, Monroe county, N. Y.—A letter from a gentleman at the west, under date of the 5th ult. mentions the existence of a revival in Clarkson—the first which was ever witnessed there. The church was instituted about two years ago, under the missionary labours of Rev. H. Smith, of Camden. "Since that time it has been like the mountains of Gilboa—scarcely a drop has distilled. The Sabbath has been but little regarded; and the institutions of religion generally have been considered as of little value. But the place has changed in its character; and the Lord is shewing that he is still great in Zion. The arm of the Lord is doing valiantly." It is evident, also, that he is working through the instrumentality of means; and not less so, that he works in "such a manner as to show that it is not by might nor by power, but by his Spirit." About three weeks after his arrival, the present minister appointed a "meeting in his own house, for such persons as were desirous of conversing on the subject of religion. Ten attended." In subsequent meetings the numbers increased. In a little time they became solemn meetings of inquiry. Conversions became more frequent; meetings were established every evening in the week; and at the date of the letter, the clergyman's house was daily visited with anxious inquirers. The number of conversions was already considerable, and the work was on the increase.

Alexandria, D. C.—A gentleman of Washington city, writes thus to a gentleman in Utica, May 19:—

"The churches in *this* city are in a cold and languishing state; but in Alexandria the good work of the Lord goes on; and for any thing I can now see, it is likely to continue."

Georgia.—In allusion to the revivals in Georgia, the same writer says—

"You have probably heard of the glorious work of grace in that region, among the members of the legislature, the judges and the lawyers, &c. where, in one instance, if not more, the *court*, every morning during its sittings, commenced with prayer, either by the judge, or one of the lawyers! When, O when shall there be such a revival here! Do pray for this guilty, wretched city."

Revivals in German Reformed Churches.—The following brief notices appear in the Albany Register:—

A late No. of the magazine of the German reformed church has the following intelligence. "By several letters received from York, Pa. we learn that a very extensive religious excitement prevails, chiefly among the youth of the German reformed congregation of that place, under the pastoral care of the Rev. J. R. Riley. The number of persons who are its subjects, is estimated at about 300. It is represented as still increasing, and hopes are entertained that it will become general. It commenced in a prayer-meeting, which had been for some time conducted in a school-house belonging to the church; and so far as we we can perceive, without the intervention of any other means or efforts, than those of a faithful ministry."

We have had the pleasure of conversing with the Rev. Mr. Riley, and understand that the good work still goes on. On Sabbath last, a week, 104 persons were received to church fellowship on profession of faith; among these were some as old as 70 years.

We copy the following from the statement forwarded to the general synod, of the revival in the Dutch church of Beaver-dam, in Bern, Albany county: "The account which we are permitted to give respecting our church and congregation, is such as calls forth our grateful acknowledgments to God, and should encourage us to greater zeal and faithfulness in the service of the Lord. The great Head of the Church has dealt bountifully and graciously with us, and has permitted us to behold and enjoy what has never before been beheld or enjoyed in this part of his vineyard. He has refreshed us with his gracious presence, and with the quickening influences of his Holy Spirit. About the commencement of the present year, the Lord began to manifest his presence in the midst of us, by the increasing solemnity and unusual feeling which prevailed among his children; and shortly after, the influences of his Spirit were witnessed in the awakening and conversion of sinners. Since that time the work has steadily progressed and gradually extended; new cases of awakening and hopeful conversion are still frequently occuring; and we hope and pray that the Lord will yet carry on his work of grace more powerfully and extensively, and will long continue unto us the manifestations of his gracious presence, and the influences of his Holy Spirit. The whole number of hopeful converts is about 80, ten of whom were previously professors of religion."

We are happy to learn, that the church at Schoharie under the care of Rev. Mr. Wiedman, has also been specially favoured. A considerable accession has been made to the church, and a large number are still inquiring.

Origin of a Revival.—In one of the parishes in Essex county, Mass. where a precious refreshing from the presence of the Lord has recently commenced, I learned that it had its origin in the following interesting circumstances: An Universalist had read Rev. Mr. Whitman's sermon on denying the Lord Jesus, and was triumphing that it was unanswerable. The review of that sermon was put into his hands. He read it attentively, and frankly acknowledged that it had torn the sermon to fragments. He immediately renounced universalism, became deeply anxious about the salvation of his immortal soul, and was the hopeful subject of divine grace in the present revival. He now appears actively and successfully engaged there in promoting the cause of truth and holiness. These facts I had from the pastor himself.—*Bos. Rec.*

Hampshire Co. Ms.—Some towns in this vicinity (Westhampton, Easthampton, &c.) are favoured with revivals, and there are many cases of hopeful conversion.—*Hamp. Gaz.*

WESTERN RECORDER.

UTICA: TUESDAY, JUNE 24, 1828.

The "Revival Controversy."—Since copying the recent article from the Philadelphian, which was intended to bring the revival discussions at a close, we have witnessed from both sides numberless expressions of gratification. A distinguished clergyman at the east, says, "the eastern brethren will not break silence in relation to the subject." A similar expression has also been heard from the west. Clergymen in this vicinity, it should seem, will of course remain silent. A clerical friend writes thus:—"Let us thank God and take courage, that the revival controversy is happily brought to an issue."—Another writes—"It is matter of rejoicing to many, and I trust to all the friends of religion in our country, that some of the principal persons who were unhappily engaged in that fruitless controversy, have mutually agreed to lay down their pens, and for the future employ themselves unitedly in promoting the common cause of the dear Redeemer." Most of the religious papers throughout the country have copied the article of agreement alluded to, in token of approbation. The New-York Observer had closed its columns against the further discussion of a subject, which was become unprofitable, just before that article appeared; and the Western Recorder, it will be recollected, has pursued a similar course for these several months past.

Now, what we have to request of our christian readers, of every class and denomination, is, that they will entirely conform to the true spirit of these examples. Let them no longer speak, or even contemplate the features of a discussion, which, however important it may have appeared at the outset, has been at length relinquished on account of its inutility. Private Christians, at least, may find subjects enough at the present time, which are far more profitable than those that relate to this discussion. Let them strive to "provoke one another to good works:" Let them search deep into their *own* hearts, rather than into the hearts of their brethren; and let each one who really desires that God may be glorified in the upbuilding of his cause, still ask himself whether the Saviour might not even now meet him with this declaration—"Nevertheless, I have a few things AGAINST THEE." Deep self-accusation will sometimes lead to the exercise of fervent charity towards others—a thing which is at all times pre-eminently desirable.

The Sabbath.—The Rochester Observer continues to speak with christian firmness and decision in support of the Sabbath-keeping measures; and this, though "*swarms* of infidel publications have of late sprung up, in that section of the state, with the avowed determination of opposing" the religious and benevolent institutions of the age.

These publications are what the excellent Cowper might have called the "flesh-flies of our land;" mean, odious and contemptible in themselves; but mischievous in their operations, upon a certain ignorant, unprincipled portion of community, as were once the swarms which visited Egypt, when the 'land was corrupted by reason of the flies."

One of the swarms, consisting of some hundreds, all after one pattern, in the shape of a large handbill, full of lies,‡ came buzzing along a few days ago, and settled down in this village, among the dram-selling groceries, the cellars, and the ——s and the ——s, we suppose, which are scattered here and there through our population. Some of them, like the frogs of Egypt, "came up into the houses"—not to say "ovens and kneading troughs" of the land. The extent of mischief has not been ascertained.

But to return. Let men of principle be firm and decided, but peaceable and inoffensive in every thing, as good citizens, living under a government of equal rights and privileges. The editor of the Observer says—

"We hope to see all the friends of the Saviour, all the friends of the Sabbath, by whatever name they may be called, come out and give an expression of their sentiments on this subject, with a distinctness which cannot be misunderstood; and show to infidels, that while we may differ on minor points, there are certain leading principles and doctrines in which we agree, and which we hold equally dear, and in support of which we can act in concert."

In this sentiment we most heartily concur; and we would add to the specification, all the real friends of good order in community, of every name and description. For the Sabbath, even in a political point of view, is an invaluable institution; and no one can *reasonably* object, on any principles, to the "self-coercive" measures which have already been so extensively and so harmoniously adopted, in favour of sustaining it, and promoting its more entire sanctification.

‡ Such, for instance, as that Dr. Carey, an *English Baptist* missionary, now holding also a high office in the government college at Fort William, India, and deriving his whole support from that country, is a missionary under the *American* Board, on a *stipulated salary* of $6000! The Doctor too, with all his earnings, supports *twelve mission stations!*

Cause of Temperance.—Some of our obliging correspondents may, perhaps, begin to wonder why we have not yet acknowledged their favours on the subject of temperance. The simple truth is, that manuscript essays, books and pamphlets, have increased upon our hands, beyond the limits we can possibly assign to them, without doing injustice to other subjects. We rejoice in this increase, because we perceive by it the sure indication, that "entire abstinence," now fast gaining ground, will soon prevail throughout the land. Dr. Beecher's six sermons, Nott's appeal, and Kittredge's address, are working wonders of reform. Nor must we forget to mention the vigourous discourse of Rev. Mr. Southmayd, of Montpelier, Vermont, which enforces the duty of Christians in relation to this subject; nor yet the sensible address of Mr. Lusk, of Canaan, assigning many substantial reasons why a temperate society should be formed in that place. Nor yet should we hesitate in saying, that the Socinians, with whose *religious* sentiments, of course, we cannot entertain the most distant fellowship, have done much for the cause of temperance. Such addresses as the recent one of Mr. Palfrey, cannot fail to have an extended influence in many places, where productions from the pen of orthodoxy would be little read. Also, we have the pleasure of exchanging with two respectable newspapers—the Genius of Temperance, published in Hallowell, Me. and the National Philanthropist, issued in Boston—which are expressly devoted to the cause of temperance; and we might add, that many of the political, and most, if not all of the religious newspapers throughout the Union, are becoming the advocates of abstinence. "Touch not, taste not, handle not," is the prevailing motto.

Support of Evangelists.—The Connecticut Observer contains a communication respecting the "Female Society of Tolland county for the promotion of Revivals," which presents the institution in a most interesting aspect. It has been in operation, silently we suppose, for a number of years; and though unassuming in its character, it has doubtless been instrumental of as much good as some other societies which have had more notoriety. The following extract from the society's report, reminds us very strongly of the leading features of the Oneida Evangelical Association, which has been instituted, substantially, for the same great cause:—

"In those precious seasons of refreshing, which, through the mercy of God, were granted to the churches of this county in years past, it was found that the strength of a single minister was not competent to endure through an extended period the arduous labours attendant on such a harvest of souls. The same fact has ordinarily existed, whenever the Spirit has been copiously poured out. Individuals have been raised up, who seemed specially designated by Providence to enter into these labours; individuals whose services have been most welcome to settled pastors, most acceptable to churches, and evidently blessed from above. The divine maxim, that the labourer is worthy of his hire, gives to those men a claim on the churches. But the claim is of a somewhat general nature, and tho' certainly resting most strongly on those who have received direct benefit of their labours, yet there are many circumstances which may render the voluntary offerings of these places a very uncertain support. Such considerations led to the formation of our association. This society does not offer to take from any people the obligation to minister in temporal things to

those who have ministered to them in spiritual things. It does not pledge itself to the entire maintenance of any number, or any one of this class of labourers; but it would say to them, that there are those who look with interest on their exertions in their Master's service; who are apprised of the disadvantages and the self-denial involved in a continuance for years in this department of the christian ministry, and who have considered what they sacrifice in devoting themselves to an itinerant life, without the comforts and endearments of home. It would give them the assurance, that when sinking under disease or worn down by labours, in their nature peculiarly exhausting, they shall not be left to languish in want and neglect. It would encourage them to extend their useful labours, by not leaving them wholly at the mercy of contingencies for a supply of food and raiment; and it would furnish a deposit for the charities of those who think it among the duties they owe their Lord and Master to minister to these his servants.

"We do believe the object of this Society is approved in Heaven, and that good has been accomplished by its efforts. We trust that it will be seen at a future day, that new gems have been added to the Redeemer's crown, and new voices joined in the chorus of the everlasting song by its humble instrumentality."

The anniversary sermon was preached by Rev. Mr. Hawes, of Hartford. The operations of the society, though not as extensive the last year as in some years previous, "have yet been such as to gladden the hearts of the friends of Zion." It numbers forty or fifty life members of $10 each, and is in funds nearly to the amount of $500.

Oneida Academy.—We endeavoured in some feeble manner, last week, to present the claims of this Academy; but we should have said much more on the subject, had it not been for an intention of giving place to the Circular Address of the Directors of the Institution. This document is found on our first page to-day, as copied from a pamphlet containing the Society's first annual report. It sets forth far more forcibly than we could do, the reasons which should induce the christian public to patronise the institution. The appeal must not, and will not, be in vain.

Fourth of July.—In the approaching *military* celebrations of this day, it may be calculated, as usual, that besides the sundries of intemperance, profaneness, broken limbs, &c. from ten to twenty, or even thirty lives will be sacrificed; while two millions of our fellow beings, one half of the coloured population of this land of freedom, will be clanking the chains of slavery.

Sharp Retort.—One of the Georgia papers lately took occasion, from a complaint contained in the Cherokee Phœnix against a system of thievery, &c. where the perpetrators were not brought to justice, to say, that "many strides must yet be taken, before those Indians may with truth be termed a civilised people." The Phœnix says in reply, that "the instigators, leaders and principals," in this mischief, "are white men—citizens of Georgia;" and asks how many strides the Georgians have yet to take towards civilisation, when some even among the officers of the state are participants in the mischief! The Cherokee retort will of course remain without a rejoinder; for it was richly merited.

Items.—"The Apostle Paul a Unitarian."—Who could have believed that a tract would ever be issued under such a title as this! See advertisement in the *Boston Unitarian* Register.——A gentleman in Berlin, Prussia, was obliged to pay in postage, not long since, "twenty Prussian dollars, for six numbers of the Missionary Herald, sent by one of his friends in America, *via Havre*," instead of directly to Hamburgh.——Professor Robinson, from this country, (assistant at Andover), was, by the last accounts, to remove in a week or two from Halle to Berlin.——A third church in New-York city, the central presbyterian, have resolved to support annually a stated number of beneficiaries. The number is TEN, which, with what has been provided for in two other churches, amounts to SEVENTY.

RECENT PUBLICATIONS.

Selections for the Musica Sacra, &c. Geneva, J. Bogert.

This small selection has been compiled with special reference to the accommodation of those societies which make use of the Musica Sacra or Springfield Collection; and since we have had no possible concern in its publication, except on the score of good wishes, we may perhaps be permitted to offer a word in favour of its general adoption. The work embraces the entire poetic & prose selections that are contained in Musica Sacra; also, a number of interesting hymns, not found in that collection or any of the common hymn books. The expense is too trifling to offer any impediment to its introduction; and when the pews below are once supplied with the work, the choir in the orchestra may be enabled to bring forward some of the more effective pieces of music, which have been hitherto but little used, except in rehearsals and concerts, because the words were not before the congregation.

A New Tract.—A Dialogue between a Universalist and a Christian.

A small 24mo. sheet has just been issued under this title, which is calculated to do much good. It is rather more merciless in its treatment of Universalists than our friend Philo Biblios has been. Will any of them venture to give it a candid and thorough perusal?

The Spirit of the Pilgrims, for May, 1828. No. 5. *Boston, Pierce & Williams.*

Among the more inviting articles of the present number of the Spirit of the Pilgrims, is a Review of certain "Letters of an *English* traveller, &c. on revivals of religion;" which letters after all, it would seem, were written by a *Socinian Clergyman* of NEW-ENGLAND! The letters are worthy of such an origin—full of unintentional (?) misrepresentation, with a small mixture of truth, set off to the best advantage, by much affectation of candour and forbearance. Such a "Traveller!" We should think that after reading the article alluded to, he would regret that he had not stayed at home.

The Traveller, and Monthly Gazette, published in Philadelphia, by D. Hewit.

The first number of this work, which has just come to hand, contains in a small compass, much valuable statistical information; besides leaves of matter which may eventually be detached and bound into a regular Gazetteer. It will be a valuable work. Price $3 per annum.

For the Western Recorder.

A meeting of the inhabitants of Camden was convened June 12th, 1828, at the presbyterian church, for the purpose of forming a Branch Bible Society for said town. The meeting was opened by prayer, by Rev. Mr. Davis, agent of the American Bible Society.

Rev. Mr. Davis was called to the chair, and Rev. H. Smith, appointed Secretary.

The meeting was then addressed by the Rev. Messrs. Smith and Davis, and other gentlemen. A constitution was presented and adopted, and the following gentlemen were chosen officers of the Society for the year ensuing, viz:—

Rev. HENRY SMITH, *President.*
Dr. JOSHUA RANSOM, *Vice-President.*
GEORGE F. FERRIS, *Secretary.*
Dr. DAVID ELY, *Treasurer.*
ARTEMAS TROWBRIDGE, *Depositary.*

The following persons were appointed Collectors for eleven school districts in the town:—

Thaddeus Spencer, David Ely, David Osborne, Chauncey Woodruff, Bennet Cobb, Leverett Brian, Reuben Bettis, Ashbel Upson, Amey Ballard, Daniel Park, Uriah Hill, Eli Wilson, Caleb Preson, Elihu Cook, Charles Merryman, Solomon Strong, Manning Barnes, Ibri Curtis, Woodward Perkins, Asa Fisher.

The following resolutions were adopted:—

Resolved, That every family in this town, destitute of the bible, be supplied within three months.

Resolved, That the Collectors be required to collect and pay to the Treasurer of this Society all the subscriptions obtained for the present year, within four months from this time, for the supply of the destitute of the town; the remainder to be forwarded without delay to the Treasurer of the County Society, for carrying into effect their resolution, "to supply with the bible all the destitute families in the county, within six months."

Resolved, That the President be authorised to call all special meetings, and also the next annual meeting of this Society, whenever in his opinion the interests of the Society may require.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in the Western Recorder and N Y. Baptist Register.

G. B. DAVIS, *Chairman.*
H. SMITH, *Sec'ry.*

For the Western Recorder.

At a meeting convened in Florence, on the 13th of June, 1828, the subject of organising a Branch Society for said town, auxiliary to the Oneida County Bible Society, was proposed by Rev. Mr. Davis, agent of the American Bible Society. A lively interest was manifested in the object, and a resolution passed to supply the destitute families in the town within six months. The following gentlemen were elected officers:

Rev. SAMUEL SWEZEY. *President, Treasurer and Depositary.*
ROGER MADDOCK. Esq. *Vice-President.*
SHEPHERD MARVIN, Esq. *Secretary.*

Benoni Barlow, Simon Davis, Charles Curtiss, Alva Ford, Daniel Rice, Roger Maddock, Aaron Thompson, Luke Miller, *Collectors.*

A *livery stable* is established in Boston, upon a plan which recognises the fourth commandment. It is kept by Pratt & Graves, in Milk-street.—*R. I. Investigator.*

Quere—How many such establishments in *Utica* follow this example?

Erratum.—In the obituary notice of Mrs. Beach, of Camden, which appeared a week or two ago, for "*inculcate*," read "*indicate.*"

The communications of "H" are generally quite seasonable; but the one just sent us, we think, would, on account of some peculiar circumstances, be more useful after a little delay.

"C. P." is on file for next week. "H. M." also.

Political.

FOREIGN.

London papers to the 15th of May, have been received by an arrival at New-York.

They contain intelligence of the *Declaration of War by Russia against Turkey*, and that the *Russian Army had crossed the Pruth.* The official documents announcing this important event, were received in London on the 12th of May. They were published at St. Petersburgh on the 26th day of April, and on the 27th the army had orders to invade the Turkish territories. The document consists of a manifesto and declaration. They are too long for insertion; but the following is a summary of their contents:—

The Emperor accuses the Porte of having, by its conduct, destroyed all subsisting treaties between the two powers, and to have left Russia no other alternative but to seek redress by force of arms. The treaty of Bucharest, and the convention of Akerman, as well as other treaties, have been trampled under foot by the Porte, that only made professions of peace, that it might the more securely prepare for war. The Russian trade had been annihilated by the closing of the Bosphorus, and the southern provinces of Russia rendered useless by the same cause. The Porte is also accused of having, by its treacherous machinations, stirred up Persia to war. But, adds the Emperor, "All patience has its limits. The honour of the Russian name, the dignity of the empire, the inviolability of its rights, and that of our national glory, have prescribed to us the bounds of it. It is not till after having weighed in their fullest extent the duties imposed on us by imperative necessity, and inspired with the greatest confidence in the justice of our cause, that we have ordered an army to advance under the divine protection, against an enemy who violates the most sacred obligations of the law of nations."

After enumerating the various grievances in detail, the Emperor says—"Russia, nevertheless, is very far from entertaining ambitious plans. Enough of countries and nations already obey its commands; cares enough are already united with the extent of its dominions."

"Lastly, Russia, though at war with the Porte for reasons which are independent of the convention of the 6th July, has not departed, and will not depart from the stipulations of that act. It did not, and could not, condemn Russia to sacrifice its earlier important rights, to endure decided affronts, and to demand no indemnity for the most sensible injuries. But the duties which it imposes upon it, and the principles on which it is founded, will be fulfilled with scrupulous fidelity and strictly observed. The allies will find Russia always ready to act in concert with them in the execution of the treaty of London; always zealous to co-operate in a work which is recommended to its care by religion and all the feelings which do honour to humanity; always inclined to make use of its situation for the speedy fulfilment of the stipulations of the treaty of the 6th of July, but not to make any change in its nature and its effects.

"The Emperor will not lay down his arms till he has obtained the results stated in this declaration, and he expects them from the benedictions of Him to whom justice and a pure conscience have never yet appealed in vain."

The London Courier, in speaking of the manifesto, says "it is impossible to withhold our unqualified approbation of it. Though conscious of the superiority of his resources, the Emperor restrains from all insulting language. His declaration has the merit of being equally clear in its statements, strong in its facts, and convincing in its reasoning. It combines firmness with moderation; and, at the very moment of drawing the sword, points out the means by which Turkey may return it again to the scabbard."

The Morning Herald is of opinion that the Russian declaration is of a moderate character; that it will not lead to consequences involving any other European power; and that the result will be the conditional cession of the principalities of Moldavia and Wallachia to Russia by the Turks.

A circular to the other European powers, has been sent by the Emperor Nicholas, in which he disclaims ambitious views, and declares his intention to adhere to the treaty of London, of July 6th, and to inforce other existing treaties.

The London Courier says, there is no doubt that the passage of the Pruth took place on the 26th or 27th of last month, and that the Russians advanced from that river into the principalities of Moldavia and Wallachia. But this is not the only, nor the most important operation, with which the war is expected to commence. The Russians, it is said, will cross the Danube about the same time into Bulgaria, and push forward as rapidly as possible, supporting their main army by a landing near the gulph of Varna.

It is understood that consuls are immediately to be sent to Greece, by England, France, and Russia.

England—Catholic Question.—In the British House of Commons, on the 12th May, a motion of Sir Francis Burdett, "that the house resolve itself into a committee of the whole, to consider the laws affecting his majesty's Roman Catholic subjects in Ireland, with a view to such conciliatory amendments as may be to the general satisfaction of the parties," was, after three evening's debate, decided in the affirmative; ayes 272, noes 266. Majority 6.

France.—Two ships of the line and seven frigates are fitting out at Brest. The greatest celerity is directed.

The Moniteur contains a royal ordinance for the levy of 60,000 men, of the class of 1827.

Portugal.—A decree of Don Pedro, of Brazil, has been published, declaring the perpetual separation of Portugal from Brazil, its entire independence of that power, his own relinquishment of its crown, and that it henceforward be governed in the name of his daughter Maria II.

In Portugal, Don Miguel has been proclaimed absolute king in several of the large towns; and it was expected Lisbon and Oporto would follow the example without disturbance.

DOMESTIC.

Bank Robbery.—The Exeter (Mass.) Bank was robbed on the 14th inst of bills and specie, to the amount of *twenty five* or *thirty thousand dollars*; about $3000 in specie—the remainder in bills, principally 10's and 20's. The bank and vault were entered by false keys. A pocket-book, containing the name of an individual known in Exeter, was left on the counter by the robbers, which, it is thought, may lead to their detection.

Grand Land Sale.—Thirteen thousand acres of the Tonnewanta reservation, in the county of Genesee; 7,000 of the Caneada reservation, in Allegany county; 23,000 of the Buffalo creek reservation, Erie county, and 4,000 of the Cattaraugus reservation, in the counties of Erie and Chautauque, are to be sold in September next at public auction, in lots of 100 acres each.

Emigrants.—On Wednesday, there arrived in this city, from New-York, in the tow-boats, upwards of 250 English and about 100 Swiss emigrants, on their way to the west. The latter brought with them their clumsy heavy waggons, with the boxes, and hay poles, &c belonging to them, and other implements, which will cost for transportation more than they are worth.—*Alb. D. Adv.*

State-Prison.—All the male convicts from New-York have been removed to the new building, Mount-Pleasant, where the whole number confined amounts to 510. About 480 of these are employed in workmanship upon the principal edifice, and are expected to finish it in the course of the present season.

Improvement in Pennsylvania.—A Philadelphia paper, after particularising those portions of the great canal route in that state which are in progress, under contract, or soon to be so, closes by remarking, that within eight years from this time, there will be more than fifteen hundred miles of canal in Pennsylvania, and of rail roads more than one hundred and fifty.

A large Steam-Boat and a long River.—The following extract from Beltrami's Pilgrimage in America, is a fair specimen of the tales of foreign tourists relative to this country:—

"Our passage up the Mississippi forms an epoch in the history of navigation. It was an enterprise of the boldest and most extraordinary nature; probably unparalleled. Never before did a steam-boat ascend a river *twenty-two thousand* miles above it mouth. The vessel which conveyed us was the Virginia, of one hundred and eighteen feet long, and twenty-two wide, drawing six feet water, and of *two thousand tons burthen!*

Remember the Sabbath Day.—On Sunday afternoon before last, nine young men chartered a sail-boat in Philadelphia for an excursion, and when opposite the United States arsenal, one of the company sprang up the mast, which upset the boat, and five persons were drowned.

Furious Driving.—The high constable of Philadelphia, some years ago, stopped the driver of the United States mail coach, and brought him before the mayor, who fined him. The postmaster brought a suit against the high constable for stopping the mail; and the United States circuit judge gave the following opinion, which deserves to be recorded:—

"That driving a carriage through a crowded and populous street in this city, at such a rate or in such a manner as to endanger the safety of the inhabitants, is an indictable offence at common law, and amounts to a breach of the peace, and a constable is authorised, without a warrant, to prevent the peace from being thus broken. That the act of Congress, prohibiting the stoppage of the mail, is not to be so construed, as to protect the driver of a mail carriage, when he is driving through a crowded city, at such a rate as to endanger the lives of the inhabitants."

Facts.—In one town, in Franklin county, Mass. during the year 1826, there were retailed at two stores, not less than FIFTY hogsheads of ardent spirits. In that same town, at the present time, there are not less than *ten females* who are decidedly intemperate.

In one town in Hampden county, during the space of two weeks, in the month of May, *five* persons died in consequence of intemperance. Within half a mile of a distillery, in a town in Hampshire county, there are *seven* drunkards; within the same distance of another, in the same town, *eight.*

A few nights ago a gentleman had his pocket picked at the Bowery theatre, of his pocket-book, containing a variety of papers, two checks of $150, $29 in cash, and a draft on the United States Bank for $1000. [Then let him keep away from such a place.]

A western paper says, that—"A package, franked by a member of Congress from Kentucky, was lately discovered by the post-master, at the Lower-Blue-Licks, to contain a *new gingham frock pattern*, which he was sending home."

TO THE CHRISTIAN PUBLIC.

The Executive Committee appointed to conduct the business of the General Union for promoting the observance of the Sabbath, beg leave to call the attention of the pious throughout our land, to the importance of imploring in behalf of the Society the guidance and the blessing of heaven. A vote was passed by the Union immediately upon its organisation, recommending that this subject be remembered at the throne of grace, especially on Saturday evening and Sabbath morning; and the Committee would express their earnest desire, that on the Sabbath special supplication be made to God on this subject in all the sanctuaries of our land.

(Signed.) LEWIS TAPPAN, *Ch'n.*
Attest, D. M. REESE, *Sec'ry.*

A CARD.

The Subscriber, through the medium of the Recorder, would tender his cordial thanks to the ladies of his congregation, for the sum of *Thirty Dollars*, to constitute him a life member of the American Bible Society. The gentlemen will also receive his grateful acknowledgments, for a donation, previously made, to constitute him a Director of the New York Missionary Society, since merged in the American Home Missionary Society. HENRY SMITH.

Camden, June 16, 1828.

ORDINATION.

On the 11th inst. at Stephentown, N.Y. Mr. *Edwards A. Beach* was ordained by the Presbytery of Troy, and installed pastor of the presbyterian church in that place. Sermon by Rev. Mr. Beman, of Troy, from 2d Corinthians, iii, 12, "We use great plainness of speech." Charge to the pastor, by Rev. Mr. Cheever, of Waterford. Charge to the people, by Rev. Mr. Tucker, of Troy. Ordaining prayer, by Rev. Mr. Churchill, of New-Lebanon.

MARRIED.

In this village, on the 19th inst. by Rev. Mr. Brace, Mr. *Samuel Talcott*, of Madison, to Miss *Betsey Belden*, of New-Hartford.

On the 17th inst. by Rev. Mr. Levins, Dr. *Isaac Freeman*, of Vernon, N. Y. to Miss *Frances Grim* of Bonhamtown, N. J.

In Haverhill, Mass. on the 4th inst. Rev. *Aaron Warner*, to Mrs. *Mary Hardy*; and Rev. Mr. *Bates*, of Newton, to Miss *Emily Atwood.* These ladies are daughters of the late Mr. Moses Atwood, and sisters of Mrs. Harriet Newell, the first martyr to the missionary cause from America.

DEATHS.

In Hopewell, Ontario co. on the 4th inst. Gen. *Benjamin Wells*, an officer of the revolution, and one of the earliest settlers in that county, aged 72.

In Bethlehem hospital, England, on the 13th May, *Margaret Nicholson*, who many years since attempted to stab the King, aged nearly 100.

NOTICE.

ALL persons who have claims against the estate of the late DAVID P. HOYT, are requested to present them without delay to the Subscribers, for adjustment; and all persons indebted to said estate, are requested to make immediate payment to the Subscribers, who have been duly appointed to administer on said estate.

OREN CLARK, FRIEND HUMPHREY, MARY HOYT, } *Adm'rs & adm'x of D. P. Hoyt, deceased.*

Dated June 16, 1828. 6w25

Elegant Building LOTS,
FOR SALE.

SEVERAL of the most valuable and elegant Building Lots in this village, situated on John street, opposite the dwelling-house of the Subscriber, are offered for sale, on accommodating terms of payment.

JAMES VAN RENSSELAER.
Utica, June 17, 1828. 25

New Store & New Goods,

At No. 115, Genesee st. (Exchange Buildings.)

H. MATHER and H. BULKELEY, having entered into copartnership, under the firm of MATHER & BULKELEY, respectfully inform the citizens of Utica and its vicinity, that they have taken one of the new Stores situated south side of the canal, a few doors above Welles' Canal Coffee-House; where they are now receiving a choice and valuable assortment of Staple and Fancy DRY GOODS, which they offer at wholesale and retail at reduced prices, for cash or approved paper. A share of public patronage is solicited. HARLOWE MATHER, HENRY BULKELEY.

Utica, June 10, 1828. 8w24

MOLASSES.

20 hhds. Molasses, just received and for sale at No. 90, Genesee street, by
PARKER & HASTINGS.
Utica, May 20 1828. 21

RAISINS.

100 boxes fresh bunch Muscatel and Bloom Raisins—20 kegs Do.
100 boxes fresh Herring,
Also, a quantity of white Havanna, Loaf and Lump Sugar,
Just received and for sale, by
PARKER & HASTINGS.
Utica, May 20, 1828. 21

NEW AND VALUABLE WORK FOR SABBATH SCHOOLS.

THIS day published, by the Western Sunday School Union, "*A Dictionary of the New-Testament, with other helps for teachers in Sabbath Schools. By* H. G. O. DWIGHT." This little volume contains, in addition to an authentic dictionary, a large variety of tables, and other valuable matter for teachers and others, who wish to become acquainted with the Scriptures. Its low price, 37 1-2 cents, will enable every teacher to procure it. It is an original compilation—stereotype edition; and is accompanied with two maps, to facilitate the study of Sacred History.

RECOMMENDATIONS.

From the Rev. MOSES STUART, Associate Professor of Sacred Literature, in the Theological Seminary at Andover, Mass.

"The undersigned has heard Mr. Dwight read several articles of his proposed publication, explanatory of the names of persons and places in the New Testament, and approves the plan. If accompanied by proper maps, (which by all means it should be), it may doubtless be used to advantage in Sabbath Schools, and in the instruction of the young. Mr. Dwight has used the best sources in his compilation; and consequently the value of the work will be enhanced by this circumstance. That success may attend every effort to increase the knowledge of the scriptures, is the sincere desire and prayer of

"M. STUART.
"*Andover, Theol. Sem. Dec. 8, 1827.*"

From the Rev. Dr. PORTER, Professor of Sacred Rhetoric, in the Theological Seminary, at Andover, Mass.

"I have had in my hands, for a short time, in manuscript, "A Dictionary of the Proper Names in the New Testament, for the use of Sabbath Schools," prepared by Mr. H. G. O. Dwight, of this Seminary. From the confidence I have in Mr. Dwight's qualifications to execute such a work, and from a partial examination of its contents, I have no doubt that it will be a manual of great value to the more advanced scholars, and especially to the teachers of Sabbath schools; and I consider it as well adapted to facilitate a mode of religious instruction which has become incalculably important to the spiritual interests of the rising generation. E. PORTER.
"*Theol. Sem. Andover, Dec. 8, 1828.*"

From the Rev. Dr. KENDRICK, professor of Theology, in the Baptist Literary and Theological Seminary, Hamilton, N. Y.

"I have examined, as far as I have had opportunity, the "Dictionary of the Proper Names in the New Testament," by H. G. O. Dwight, and am of opinion that it is well adapted to meet the too long neglected demand of Sunday Schools, for a work of this kind. I hope we shall soon have it in all our Sunday Schools.
"NATHANIEL KENDRICK.
"*Hamilton, June 11, 1828.*"

Patent Window-Blinds.

B. LYMAN has just received a fresh supply of Hazen's Patent Window-Blinds. Those who are wishing to buy Blinds would do well to call and examine this article; and we are confident that they will prefer it to any other. They are not so liable to get out of order as the Venetian, and are only about half the price. They are very neat, and darken the room much. *Utica, June 10, 1828.* 24w4

Leghorn and Straw HATS.
Shearman & Thomson,
"*White Front, Green Door & Brass Knocker,*"
No. 62, Genesee Street,

ARE receiving the present week, fifteen cases Leghorn Hats: Among which are—Women's black & white Flats & Crowns, Bolivars, Gipsies, Misses' Gipsies, Men's and Boy's Hats, &c. &c. *ALSO,*

Ten cases plain and open work'd Straw Hats, for women, misses and children; any of which they offer by the case, dozen or singly, cheap.

N. B.—All kinds of *MILLINERY ARTICLES* kept as above.

Utica, April 8, 1828. 15tf

Kidderminster CARPETS.
Shearman & Thomson,
AT THEIR CARPET WAREHOUSE,
No. 62, Genesee-street—Up Stairs,

WILL receive the present week, three bales Kidderminster Carpets, of superion quality & patterns; five bales English and Scotch ingrained Do.; two bales Venetian Hall and Stair Do.; which, together with their former Stock, will make the *best* assortment of the *best* and *cheapest* Carpets ever offered here.

Also, Blue and green Table & Piano Cloths, Hearth Rugs, Carpet Rods, Bindings, Bockings, and family made Carpetings.

Utica, April 8, 1828. 15tf

NEW GOODS,
At No. 50, GENESEE-STREET.

THE Subscribers have entered into partnership, under the firm of L. FENTON & Co. and are now opening an entire new Stock of *DRY GOODS*, purchased since the late fall of goods in New York. Their Stock is ample, embracing all the varieties usually found in this market. Much care has been taken in the selection of the Goods; all of which were bought at the lowest auction prices, and will be sold at a small advance from the New York bills. They respectfully solicit a share of public patronage.

LORING FENTON,
CYRUS STRONG.
Utica, May 27, 1828. 22tf

More New Goods,

WILL be received this week, by BIDWELL & WILLIAMS, at the UTICA CASH STORE, No. 67, Genesee street; which, together with their present assortment, *will be sold very cheap, for Cash only.*

May 20, 1828. 21tf

William Johnson,

TENDERS his grateful acknowledgments to his Friends and Patrons, and respectfully requests a continuance of their favours. He intends keeping at his store in Clinton, a complete assortment of *GROCERIES*, consisting of

Old hyson, young hyson & hyson-skin Teas, Molasses, Lump, Havana & brown Sugar, Green Coffee, Chocolate, Rice, Indigo, Pepper, Alspice, Ginger, Cloves, Cassia, Nutmegs, Starch, Macaboy & Scotch Snuff, Paper & plug Tobacco, London Mustard, Spanish & American Segars, Lamp Oil, Box & keg Raisins, Figs, Herring, Codfish, Shad, Mackarel, Bar & shaving Soap, Claret, Madeira, Port & Malaga Wines, Almonds, Filberts, Madeira & Brazil Nuts, Oils & Paints, Lead, Powder, Shot, &c. &c. Together with a quantity of Glass, Crockery and Stone Ware, and Nails.

All which he offers for sale at the lowest prices, and on as reasonable terms as they can be obtained in Utica.

Clinton, May 19, 1828. 21tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES"

From the Connecticut Mirror.

THE SABBATH EVE.

How calmly sinks the parting sun!
Yet twilight lingers still,
And beautiful as dreams of Heaven,
'Tis slumbering on the hill.
Earth sleeps, with all her glorious things,
Beneath the Holy Spirit's wings,
And rendering back the hues above,
Seems resting in a trance of love.

Mysterious music from the pines,
O'er yon dark rocks reclin'd,
Falls like the whisper'd words of peace,
Upon the heavenly mind;
And winds, with pinions steep'd in dew,
Breathe gently, as if stealing through
From Eden's bowers, they came to bless
The spirit with their holiness.

And yonder glittering throng of clouds,
Retiring from the sky,
So calmly move, so sweetly glow,
They seem to fancy's eye
Bright creatures of a better sphere,
Come down at noon to worship here,
And from that sacrifice of love,
Returning to their home above.

The blue isles of the golden sea,
The night-arch floating high,
The flowers, that gaze upon the heavens,
The bright streams leaping by,
Are living with religion; deep
Its glories on the waters sleep,
And mingle with the moon's pale rays,
Like the soft light of parted days.

The spirit of the holy eve
Comes through the silent air,
To feeling's hidden spring, and wakes
The gush of music there;
And the far depths of ether beam
So passing fair, we almost dream
That we can rise and wander through
Their open paths of trackless blue.

Each soul is fill'd with glorious dreams,
Each pulse is beating wild,
And thought is soaring to the shrine
Of glory undefil'd;
And holy inspirations start
Forth from the temple of the heart,
And chain —for earth's dark ties are riven—
Our spirits to the gates of heaven.

IL PENSEROSO.

CHURCH MUSIC.—*No. XX.*

"The melting voice through mazes running."

THE GRACES.

There is something in what may be termed the superficial qualities of style, which has more or less influence upon almost every class of community. Some persons regard the graces merely as so many items of affectation. Many have learned to look upon them with the same disgust, that they would look upon theatrical exhibitions, or the performances of the mountebank. Supposing them to be very difficult of attainment, they therefore infer that the singer who employs them at all in the house of worship, is engaged in any thing else rather than the praises of God. Persons who have been thus disgusted—and there has often been but too much occasion for such disgust—very naturally fall into the opposite extreme, and approve only that which is entirely rude and uncultivated.

But the majority of those who are fond of musical entertainments, take a different course. They despise the simple unadorned style of the church, and overlooking every thing like the claims of sentiment, fix their whole attention on that which in reality never once entered into the mind of the composer; but which, like the fashions in dress, change, I had almost said, with every waning moon. Such persons admire music just as they would admire the elegance of a new dress, or the etiquette of a drawing-room. As soon as any tune is a little too old for the newest fashion, it is cast aside as vulgar and useless. Fashion is every thing. To that delicate sentimentality, which constitutes in most instances the essence of good music, such persons are utter strangers. The first thing with them, is to ascertain that a tune has fallen from the hand of some master who is just then in favour. The next thing is to have it executed in the style of a *mock bravura*. The design of the composer is a thing of little consequence. Trills, flourishes, cadenzes, rapid divisions, ascents by semitones, slides, sprigs, backfalls, diminuendoes, pauses, embellishments, and *ad libitums* of every possible character, the more the merrier, if they are only in fashion: Every thing with the same dress;—the simplest of Scotia's melodies, the soldier's or the hunter's song of England, and the bravura of Italy, all furnished with the same gaudy trappings and embellishments; as if the latter were all in all, the very sum total in good music.

Both of these classes are equally destitute of taste; and they forever remain the antipodes of each other. The former accuse the latter of the grossest affectation; and the latter, the former of the most unpardonable vulgarity. Each class has its multitudes of adherents, who pretend to no judgment or taste of their own, but suppose themselves to be physically incapable of just discrimination. Yet the difficulty is not in nature, but in the general low state of the art. Were the art properly patronised, and cultivated on correct principles—principles which common sense would readily fix upon as best adapted to the musical wants of the country—there would ere long be seen a general uniformity in taste; and a much larger portion of the community would take a decided interest in musical performances.

False taste for musical embellishments has done immense injury to the music of the church. It has led multitudes to quit the orchestra and the singing-school in disgust; and this from causes of an entirely opposite nature. Those who can now go onward with the work of genuine cultivation, are necessarily few in number. They have to meet the charge of false refinement, on the one hand, and that of vulgarity in taste and execution on the other; and besides these, the countless prejudices of an uninformed public, who have long since learned practically to despise the art.

If, however, we can succeed in laying down a single rule, in reference to the graces of music, which will admit of a general application, we shall have performed no very unacceptable task. Such a rule is at hand, and its importance must appear perfectly obvious. It is this. LET EVERY CLASS OF MUSICAL EMBELLISHMENTS BE PLACED IN THE SAME ANALOGY WITH FIGURES OF SPEECH. The accomplished orator seldom lays his figures entirely aside; much less does he mingle those of every species indiscriminately in the same oration. To do this would be to turn every thing into ridicule. Every one knows that figures should come apparently unsought, and be such is are naturally suggested by the circumstances of the occasion. Every thing beyond this is disgusting affectation.

Musical embellishments may indeed be more frequently introduced than figures of speech; but it must be evident to the most superficial observer, that in theory and practice, both should follow the same analogy; both should be employed for the purposes of illustration, and not for display. Even where music is introduced for the sole object of amusement, this rule cannot be dispensed with, unless we would depart entirely from the radical principles of taste.

Miscellaneous.

From the United States Gazette.

EUROPEAN STATISTICS.

An intelligent correspondent has inquired, as there is now a *prospect* of war in Europe, if it would not be interesting to our readers, to have brought into one view, the population and strength of the several nations likely to be involved in it. The following is the result of what we have been enabled to collect from the most authentic sources within our reach.

The Russian Empire in Europe, is said to be equal in extent to all the rest of Europe; it does not, however, appear to be very accurately known or defined. It is composed of upwards of fifty different nations; and these occupy a territory of about two millions of square miles, and compose a population of probably, 45,000,000. In Asia, Russia is supposed to have a territory of 8,000,000 of square miles, and a population of ten or fifteen millions; total population, probably 60,000 000. She has an army of about 600,000 men, about 200,000 of which she can take into the field, and a navy of about 400 sail.

The Ottoman Empire in Europe, consists of about 700,000 square miles, with 10,000,000 of inhabitants. In Asia, perhaps 1,000,000 square miles, and 15,000,000 of inhabitants; making an aggregate population of 25,000,000. She has a nominal army of 400,000 men, and can take into the field, probably 150,000, and a fleet of 150 sail.

Persia, now at peace with Russia, has a territory of 1,500,000 square miles, a population of 24,000,000, an army of 250,000 men, but no navy.

Austria covers an extent of 1,200,000 square miles, has a population of 30,000,000, an army of 700,000, and a navy of 30 sail.

France has in Europe, a territory of about 1,000,000 square miles, a population of 30,000,000, an army of 300,000 men, and a navy of 150 sail.

The British Empire in Europe, is about 500 000 square miles, with a population of 20,000,000, an army of 300,000 men, and a fleet of 1000 sail. Her colonies are greater in value and extent than those of any other, and add to the population under her dominion probably 60,000,000.

The above statements are given in round numbers; but are believed, however, not to be far from the truth, and afford a fair comparative estimate of the nations mentioned.

From the Albany Daily Advertiser.

GENERAL HAMILTON.

The New-York Evening Post, after copying an article which appeared in the Albany Daily Advertiser, on the 5th inst. signed "D." in relation to Gen. Hamilton, and the interest felt to have a proper biography of that great man, remarks as follows:—

Presuming it will be pleasing intelligence to the writer of the above article, whoever he may be, that expresses himself so friendly and so justly towards the memory of him whom we have long considered as the greatest man of the age we live in, it is in our power to inform him that Hamilton's biography is at last committed to the pen of one who knew him well, and whose opportunities have rendered him capable of doing something like (not to say complete) justice to the stupendous powers of his enormous mind, to his pure and unalloyed patriotism, and to the immense services he has rendered his country; and who, we will venture to say, will neither tire nor flag, till he has completed his valuable and splendid task. To shew the opinion entertained on the subject of the life of Gen. Hamilton, we take the liberty to quote a passage from a letter of the late Mr. King to the writer of these remarks, who had once requested him to undertake the work in question, considering him as more competent, from his long habits of intimacy with that great man, during an important period of our national affairs, to do justice to his memory than any other. The following is an extract from his answer:—

"*Jamaica, L. I. June 8th*, 1818.

"I am in no respect the fit person for the work. Were there no other sufficient objection, the part I bore in most of the political transactions of Gen. Hamilton's life, would preclude my becoming his biographer. I saw objects from the station that he did, and participated in all the partial, and often highly excited public and personal feelings, which belonged to the principal events of this illustrious man's life; and I, therefore, should not, and ought not to be credited as his biographer. Indeed, no man could have done justice to the wonderful mind and talents of Gen. Hamilton, but himself. *No man will ever assign to him the place he actually filled in the most important affairs of the country. If any one should be able to do so, he would not be credited; so deeply would it impair the reputation of other men.*"

I owe it to candour to say, that the lines here underscored were not so in the original. Hereafter, it may and probably will appear to the world, to what Mr. King particularly alluded.

We are enabled to add, that the gentleman above alluded to by D. as the friend of Hamilton, has to our knowledge, taken care to preserve for the use of the biographer of that illustrious man, the material facts within his knowledge, relative to his early life.

The following letter accompanied the donations of the ladies of Auburn, to the women and children of Greece:—

Auburn, Cayuga county, state of New-York, North-America, June 9th, 1828.

To the Women and Children of Greece.

SISTERS AND FRIENDS—In common with our country at large, we have long listened with painful and intense interest to the sounds of lamentation and woe, which have reached our peaceful shores, from the beautiful land in which you dwell; now indeed robbed of many of its charms, by the ruthless progress of a most cruel and exterminating war.

That we might contribute a small addition to the many exertions making in our country to demonstrate the sympathies of your sisters in this western hemisphere, we have been associated for the purpose of preparing clothing, bedding, and provisions, in the hope that they will contribute, though it be but a very little, to the alleviation of your sufferings. Should we learn that in due time the articles we have forwarded have reached you, and that they have contributed in any degree to the comfort of the widow, the child, or the disabled soldier of Greece, we shall enjoy the richest of all rewards—the recollection that we have administered to the necessities of others.

We cannot, it is true, call back to you the enjoyments which the ravages of battle have torn away from you; we cannot restore to you the husbands and sons who have fallen in defending you, nor the daughters and mothers who have been driven away by the ferocious Turk, to sufferings more intolerable, to a degradation and misery more agonising than even death itself. We would, however, if in our power, offer you the consolations of our faith, the supports to be derived from a constant regard to the gospel of Christ. We will not fail to present our prayers to the God of all grace and power, that he will bless the efforts of all those who seek to emancipate you from the thraldom of barbarous tyranny; and may that civil freedom for which your brave ancestors contended, again adorn your beautiful vallies and hills, in the progress of science and the arts, and in the decorations and advantages of a peaceful agriculture. But above all, will it be the subject of our supplication to Heaven, that you may enjoy the liberty wherewith Christ has made us all free. No longer may the crescent of Mahomet wave over your land; but in all its plenitude and power may the banner of the cross become more and more the object of your trust, and the means of your dependence. By cherishing the pure and holy principles of that faith which once sounded forth in all their majesty in your Athens and Corinth, from the lips of the great Apostle to the Gentiles, you will find that freedom of which none can deprive you; that comfort which will soothe the deepest misery; that light which will cheer the darkest night of adversity.

Pardon, distressed sisters, this obtrusion of our sympathies. May your land soon be restored to peace and prosperity; and when the affairs of nations and of worlds shall be concluded, may you and we be qualified, through infinate mercy and grace, for meeting in those dwellings of bliss, where the faithful "of all tongues, and kindred, and people," shall unite in a song of everlasting praise to Him who hath redeemed us by his blood, and who sanctifies the heart by his Holy Spirit.

Signed in behalf of the ladies of Auburn, associated for the relief of the Greeks.

P. ELIZA RUDD, *President.*
M. O. HAINES, *Secretary.*

INTEMPERANCE BECOMING UNFASHIONABLE.

A friend informs us, that a short time since he dined two days in succession at a principal hotel in one of our large villages, and there was, as usual, a great display of decanters; and to his surprise, although there were from 50 to 60 persons who dined each day, not a drop of spirits was drank; except on the last, one decanter had lost about a gill of its contents.—*Roch. Obs.*

EXTRACTS.

When you see the refiner cast his gold in the furnace, do you thing he is angry with the gold, and means to cast it away? No. He sits as a refiner. He stands warily over the fire, and over the gold, and looks to it, that no one grain may be lost. And the dross is severed; he will out with it presently; it shall be no longer there.—*Crisp.*

There is no affliction so small, but we should sink under it, if God uphold us not; and there is no sin so great, but we should commit it, if God restrained us not.—*Dodd.*

A good old Scotch minister used to say to any of his flock, when they were labouring under affliction, "Time is short; and if your cross is heavy, you have not far to carry it."

Christians, hath not God taught thee, by his word and Spirit, how to read the shorthand of his providence? Dost thou not know that the saints' afflictions stand for blessings.—*Gurnall.*

If we have the kingdom at last, it is no great matter what we suffer by the way.

Canal Transportation.

Hudson & Erie Line.

THE Subscribers are now making several additions to their Line of Boats; and on the opening of navigation, will have them ready for plying on the Erie Canal, between Albany, Troy and Buffalo, and the intermediate places; running *Night & Day*, for Freight and Passengers, Sabbath-Days Excepted.

Patrons of the above Line will please to be particular in the direction of their Goods, to prevent mistakes. ALLEN & CHAPIN.

March 18, 1828.

The following persons will receive Property for and from this Line, when not especially consigned:—

HART, HERRICK & Co. } *No. 19, South-st.*
PLINY ALLEN, } *New-York.*
DOUGLASS & DUNN, } *Albany.*
DAVIS & CENTER, }
PATTISON & HART, } *Troy.*
ALLEN & CHAPIN, }
C. MORRIS & Co. } *Utica.*
JAMES PLATT & Co. }
ALLEN & CHAPIN, *Rochester.*
CURTISS & LOOT, *Buffalo.* 12

NEW GOODS.

PARKER & HASTINGS, No. 90, Genesee street, are just receiving a fresh Supply of *GROCERIES:* Among which are—

40 chests fresh TEAS,
25 kegs Plug TOBACCO,
50 quintals CODFISH,
30 bbls. & 20 tubs MACKEREL,
30 bags COFFEE,
50 boxes fresh RAISINS,
20 boxes Lump SUGAR,
10 hhds. St. Croix & N. Orleans Do.
20 boxes Bar SOAP, &c. &c.

Together with almost every other article usually kept in their line of business; which they offer very low for cash or approved paper.

Utica, April 15. 1828. 16

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine. *Utica, June* 18, 1827. 25tf

NEW GOODS,

At the NEW BRICK STORE, *corner of Genesee and Fayette streets.*

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.
October 9, 1827. 41

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any case of surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times. Under these circumstances, and from the high reputation Dr. B. has acquired in New-England, both as a Physician and Surgeon, Dr. Pomeroy has no hesitation in recommending him to the confidence of the public.

Dr. Pomeroy returns his sincere thanks to the inhabitants of Utica, for their very liberal patronage during his residence here, and hopes and trusts their confidence in him will not be diminished, by his association with a man of the skill and experience of Dr. B. The business in future will be conducted under the firm of POMEROY & BACHELDER, at the office of Dr. Pomeroy, in Main Street, and at an office in the druggist store of Hunt and Bristol, Genesee street. The latter place will only be occupied till a more convenient place can be obtained in that vicinity. 22tf

Utica, May 27. 1823.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1828 9tf3

SALT RHEUM.

THIS inveterate disease, which has so long baffled the art of the most experienced physicians, has at length found a remedy in *La Grange's Genuine Ointment.* Few cutaneous diseases are met with more reluctance by the physician, and none in which he is so universally unsuccessful. This ointment has stood the test of experience, and justly gained an unparalleled celebrity. It immediately removes the scabs, gives a healthy action to the vessels of the skin, with its original colour and smoothness. The proprietor has in his possession, numerous recommendations from those who have been relieved by its superior efficacy, but chooses that a fair trial shall be its commentator. It has in three or four weeks cured cases of fifteen or twenty years standing, that had resisted the power of every other remedy that could be devised. It not only at once gives relief in salt rheum, but cures tinea capitas, leprosy, and all scabby eruptions peculiar to unhealthy children. There is nothing of a mercurial nature contained in it; and it may be used on infants or others under any circumstances whatever.

The above ointment is for sale by WARNER & HARVEY, Druggists, Utica. 44

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

For Sale, or to Let,

A LARGE and commodious Brick DWELLING-HOUSE, opposite the Presbyterian Church, in *Whitesborough*, with convenient Out Houses, Orchard, and five acres of superior Land. Few more delightful situations can be found in the country. For further particulars, enquire at the residence of the late THOMAS R. GOLD, Esq. *March* 10, 1828. 11tf

DEFAULT having been made in the payment of a part of the money secured by a mortgage, bearing date the eighth day of December, 1823, executed by *Henry F. West* to *Russel Clark*, for twelve hundred dollars, on the the following described parcel of land, to wit:—All that certain piece or parcel of land, situate in the village of Manchester, county of Oneida, and state of New-York, bounded as follows, to wit: Beginning in the centre of the Seneca turnpike road, adjoining the land of David Pixley, and running thence northerly along said Pixley's line, three chains or thereabouts; thence easterly along said Pixley's line, four rods, to the line of a piece of land owned by Jesse Carpenter; thence southerly along said Carpenter's line as aforesaid, to the centre of said turnpike; and thence westerly along the centre of said road to the place of beginning; containing forty-eight rods of land, more or less—Notice is hereby given, that by virtue of a power contained in said mortgage, said premises will be sold at public auction, as the law directs, at the house called Shepard's Hotel, in Utica, on the fifth day of July next, at ten o'clock, A. M. of that day. Dated December 24, 1827.

T. E. Clark, Att'y. RUSSEL CLARK.

DEFAULT having been made in the payment of a part of the sum of two thousand three hundred and thirty-three dollars, secured by a certain indenture of mortgage, bearing date the eighth day of May, 1826, executed by *William Floyd*, and *Juliet* his wife, to *Henry Wager*, trustee of *Elizabeth Beckwith*, wife of *Reuben Beckwith*, of all that certain piece or parcel of land, lying in Western, Oneida county, and bounded as follows, viz: on the north by the line of the gore of Fonda's patent; on the south by the highway leading from Henry Wager's to David Hick's farm; on the west by the said William Floyd's land, and on the east by the land of Henry Wager and the late Daniel Paddock's land; containing about two hundred and twenty three acres of land, more or less; it being all the land in the town of Western which the said Reuben Beckwith and Elizabeth his wife deeded to said William Floyd on the twenty-fourth day of October, 1825:—Now, therefore, public notice is hereby given, that, by virtue of a power of sale in said mortgage contained, and in pursuance of the statute in such case made and provided, the said mortgaged premises, or some part thereof, will be sold at public vendue, at the inn of Gurdon Burchard, in Utica, Oneida county, on the fifth day of July next, at eleven o'clock in the forenoon.—Utica, December 29th, 1827.

HENRY WAGER, *Trustee.*
Thos. E. Clark, Att'y. 1

DEFAULT having been made in the payment of a certain sum of money, secured by a certain mortgage, dated June 1st, 1816, executed by *Reuben Brown*, to *Jacob Sherril* and *Lewis Sherril*, of that certain piece or parcel of land, situate in the village of New-Hartsford, in the late town of Whitestown, and bounded and described in said mortgage as follows, to wit:—Beginning in the westerly line of the highway lately laid out, leading from the Seneca turnpike road to the old Whitesboro' road, at the northerly bounds of land belonging to William Morris; thence north twenty-six degrees and forty-five minutes west, along the said highway, six chains and eight links; thence westerly, at right angles from said highway, four chains and fifty links; thence southerly, parallel with the first mentioned line, three chains and ninety two links, to land belonging to Samuel Barber; thence easterly along said Barber's and Morris's land, four chains and ninety-nine links, to the place of beginning; containing two acres and one quarter of an acre of land—Now, therefore, the said mortgaged premises will, in virtue of a power in said mortgage contained, and in pursuance of the statute in such case made and provided, be sold at public vendue, at the canal coffee-house, now kept by John Welles, in the town of Utica, on the 21st day of August next, at ten o'clock, A. M. Dated February 11, 1828. W. KING, *Att'y for*
8 J. & L. SHERRIL.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of *Bennet E. Phelps*, of Utica, an insolvent debtor, to shew cause, if any they have, before the said judge, at his office in the town of Utica, in the county of Oneida, on the twelfth day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819 Dated 26th April, 1828. BENNET E. PHELPS, *Insolvent.*

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of *Wait Yale*, of Whitestown, Oneida county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the town of Utica, in the county of Oneida, on the 19th day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 26th day of May, 1828. WAIT YALE, *Insolvent.*

TERMS OF THE RECORDER.

I. The WESTERN RECORDER is published on Tuesday of each week

II. The price to Subscribers is Two Dollars and Fifty Cents per annum; or Two Dollars, if paid in advance, or within the 1st three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is reduced to the lowest possible state, the publishers will be under the necessity of strictly adhering to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.